

Tradition's Vital Role: Exploring the Multifaceted Functions of *Mandi Ka Luak* in Minangkabau Society

Viviana Utami^{1*}, Sulthan Ahmad², Dwi Wahyuni³

¹ Universitas Islam Negeri Imam Bonjol Padang, Indonesia; Email: vivianautami@gmail.com

² Universitas Islam Negeri Imam Bonjol Padang, Indonesia; Email: sulthanahmad@uinib.ac.id

³ Universitas Islam Negeri Imam Bonjol Padang, Indonesia; Email: dwiwahyuni@uinib.ac.id

* Corresponding author

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Abstract

Traditions play a significant role in preserving the identity and values of a society. One such tradition that has been passed down through generations is the *Mandi Ka Luak* tradition in Nagari Sungai Antuan. This research aims to trace the symbolic meanings embedded in the *Mandi Ka Luak* tradition and understand the functions associated with it. A qualitative research method was employed with a case study approach. Data were collected through in-depth interviews with traditional leaders, religious figures, and community leaders, as well as document analysis. The findings reveal that the *Mandi Ka Luak* tradition holds symbolic meanings within elements such as the seven-colored thread bracelet, baby's hair-cutting ceremony, symbolic feeding, the use of coconut shells, and communal feasting. Furthermore, the tradition continues to be practiced because it plays a crucial role in fulfilling various basic needs of the community. It meets the needs for security and growth by eliminating taboos and superstitions, providing recreation, and strengthening social bonds through family and community ties. Additionally, *Mandi Ka Luak* contributes to the preservation of cultural identity as part of the ancestral heritage carefully upheld by the community. This research provides a deeper understanding of the continuity of the *Mandi Ka Luak* tradition within the context of Nagari Sungai Antuan and raises questions about the role of culture in an ever-changing modern society.

Keywords: Cultural Identity; *Mandi Ka Luak*; Symbolic Meanings; Tradition Preservation.

Introduction

Traditions are a cultural heritage passed down from generation to generation and continue to evolve within society (Pratama, 2023; Sari, 2023; Zainuddin, 2023). Traditions are a type of culture, whether at a macro- or micro-cultural level, as they encompass beliefs and practices transmitted from one generation to the next (Eaude, 2019). Traditions are still observed because they are considered to serve a purpose in society (Imbar et al., 2022; Zainuddin, 2023). The functions of traditions in society are diverse, including preserving cultural values, strengthening a sense of community, and providing guidance in daily life. For example, in a study conducted by Smith and Smith (2010), they observed how traditions of indigenous tribes played a role in preserving knowledge about medicinal plants and traditional remedies (Case et al., 2005; Mahmood et al., 2012; Uprety et al., 2012). Therefore, traditions continue to be preserved and passed down from one generation to the next due to their valuable contributions in shaping and maintaining essential functions in society.

One example of a tradition that continues to endure to this day is the tradition of "*Mandi Ka Luak*," practiced by the community of Kenagarian Sungai Antuan, West Sumatra. This tradition has deep roots in local history and culture and is passed down

from generation to generation. The tradition is carried out as an expression of gratitude to God for the blessing of the birth of a child into the family. Furthermore, *Mandi Ka Luak* is also regarded as a ceremony to ensure the safety and protection of the newborn from various negative influences, both physical and spiritual.

Previous studies on the tradition of “*Mandi Ka Luak*,” also known as the “*Turun Mandi*” tradition, have been emerging significantly. In general, these studies encompass at least two major themes: a historical development analysis, as seen in Ria Febriana’s research (2017) on the changes occurring in the Desa Kotobaru’s Descent Bathing Tradition in the Singingi Hilir sub-district of the Kuantan Singingi Regency. The main finding of this research is that the tradition of bathing newborns in Desa Kotobaru has undergone significant changes, with some long-standing traditions fading away due to internal and external factors. Another study by Ika Mar Isla and Siti Fatimah (2019) found that despite changes in the location of the descent bathing tradition in Dusun Penghijauan, the community continues to preserve and practice this tradition as part of their local wisdom. Another study by Januar (2017) examined the descent bathing tradition in the Minangkabau community, highlighting values that involve introducing the child to the natural environment, experiencing the diversity of life, and strengthening the relationship between the father’s and mother’s families. Generally, these dominant studies focus on the development and execution of the processions, complementing existing research. This research fills the void in understanding the diminishing *Mandi Ka Luak* tradition, assumed to be influenced by transnational Islamic movements.

Previous studies on the tradition of *Turun Mandi*, or *Mandi Ka Luak*, have tended to focus on aspects such as changes in implementation, location, and the values embedded within the tradition. While these studies provide valuable insights into the development and sustainability of the tradition, there has been no specific research to date that explores the functions of this tradition. Therefore, it is important to continue research that can delve more deeply into the roles and benefits of *Mandi Ka Luak* in society, as well as the reasons why this tradition is maintained and preserved by the community amidst cultural and environmental changes. With a more comprehensive understanding of the function of this tradition, we can appreciate the importance of cultural tradition sustainability in the context of a continuously evolving society.

The purpose of this research is to further investigate and analyze the functions of *Mandi Ka Luak*, in the community, particularly in the previously mentioned region. This research aims to uncover how this tradition plays a role in the daily lives of the community, both in terms of social, cultural, and spiritual aspects. Additionally, this research also seeks to understand why this tradition is still upheld and preserved by the community, despite facing changes in the surrounding environment and culture.

The contribution of this research is expected to provide a deeper understanding of the significance and value of *Mandi Ka Luak* in the community and reveal the role played by this tradition in strengthening social bonds, cultural identity, and individual well-being. Findings from this research can offer valuable insights to cultural researchers, anthropologists, and cultural practitioners in understanding the importance of preserving and nurturing cultural heritage and local traditions in an ever-changing society. Furthermore, the research results can also provide guidance for policies that support the preservation of cultural traditions to preserve and respect cultural diversity in Indonesia.

Research Methods

This research was conducted in Nagari Sungai Antuan, Mungka District, Lima Puluh Kota Regency, West Sumatra, which is an area where the *Mandi Ka Luak* tradition is still preserved by the local community. This research is based on the consideration that this tradition continues to be practiced, albeit with changes in the location of its implementation. Data for this research were collected from various sources, both primary and secondary. Primary data were obtained through direct observation of the *Mandi Ka Luak* tradition's implementation and interviews with various informants, such as traditional midwives, youth, religious leaders, traditional leaders, and community leaders in various hamlets within Kenagarian Sungai Antuan. Secondary data were obtained from relevant literature on this tradition, such as journals, theses, and related articles.

The research method employed in this study is a qualitative approach with a descriptive research design. The qualitative approach was used to gain an in-depth understanding of how the *Mandi Ka Luak* tradition functions in the lives of the people of Kenagarian Sungai Antuan, while the descriptive design was used to depict the phenomena and values embedded within this tradition. The collected data were analyzed following the characteristics approach proposed by Creswell (2014), which includes stages such as data organization and preparation, reading and reviewing the entire data, data coding, using the coding process to generate descriptions, connecting themes, and providing interpretations of the meanings of the themes that emerged in this research. This approach and research design were chosen to gain a deeper understanding of the function and changes within the *Mandi Ka Luak* tradition in Kenagarian Sungai Antuan.

Results and Discussion

1. The Process of the *Mandi Ka Luak* Tradition

The *Mandi Ka Luak* tradition, deeply rooted in the culture of the Nagari Sungai Antuan community, Mungka District, Lima Puluh Kota Regency, West Sumatra, is a meaningful and profound ceremony. The primary purpose of this tradition is to express deep gratitude to God for the birth of a newborn into the world. The *Mandi Ka Luak* ceremony is typically performed when the baby is between 1 to 3 months old. It is important to note that the appropriate time for conducting this tradition is in the morning or before sunrise, adding a spiritual element to the procession.

Before carrying out the *Mandi Ka Luak* tradition, there are several meticulous preparations that must be fulfilled. First, the use of a seven-color thread bracelet on the baby's wrist is the initial step before commencing the procession. Second, the *sigi kain bughuak* (a torch made from torn pieces of used cloth) is an essential element in the baby's procession and must be available. Third, a coconut shell is used to grind rice and side dishes during the symbolic act of feeding the baby, adding a symbolic element to the ritual. Fourth, there is the *Beras Rendang*, which is rice cooked at moderate heat and becomes part of the meal preparation. Fifth, sugarcane is a part of the celebration and is distributed to children after they participate in the *Mandi Ka Luak* tradition.

Furthermore, *botiah* (a type of food made from cooked glutinous rice dried under the sun and then fried) is a mandatory element that must be included in the preparations. Additionally, *kemenyan* (Frankincense, also known as olibanum, is an aromatic gum resin containing a volatile oil used in incense and perfumes.) is used as a component of the ceremony, bringing a distinctive aroma that complements this tradition. Next, the collection of market waste, hall waste, and traditional house waste is used to perform

babun, conveying a positive environmental message within this tradition. Moreover, several food items need to be prepared, including one whole fish, one piece of chicken, one egg, one bowl of rice, and one glass of *puluk* (cooked glutinous rice). Furthermore, *puluk-puluk* fruits and various natural elements such as *bunga perindu*, *cokui*, *jangau*, bananas, *kunik bolai*, and *limau kambiang/jeruk* are also part of the meaningful preparations before the execution of this tradition. All of these preparations serve as the foundation for the meaningful implementation of *Mandi Ka Luak*, creating an unforgettable tradition for the Nagari Sungai Antuan community.

The procedure for conducting the *Mandi Ka Luak* tradition begins with visiting the traditional midwife at her home and preparing the tools and materials before carrying out the *Mandi Ka Luak* tradition. Next, the family informs the extended family and invites close relatives as well as neighbors around the baby's mother's house. On the day of the *Mandi Ka Luak* tradition, the traditional midwife comes to the baby's family's home and prepares the essential items before conducting the tradition. The first thing done is to create a seven-color thread bracelet by attaching *cokui*, *kunyit bolai*, and *jangau*. Second, they perform a procession with the baby, starting from the front door and circling the house to the bathroom. Meanwhile, the baby's mother's family prepares the items placed on top of a tray (a container without legs), including bananas, sugarcane, *limau kambiang/jeruk*, *botiah*, *Beras Rendang* (rice cooked at moderate heat), *bunga perindu*, and the tip of a banana leaf stem. During the procession, the traditional midwife holds a piece of *buruak* cloth while reciting protective verses for the baby.

Upon reaching the bathroom, the traditional midwife places frankincense on top of a piece of *buruak* cloth and positions the cloth around the baby's bathing tub. Then, the traditional midwife takes a small amount of bananas, sugarcane, *limau kambiang/jeruk*, *botiah*, *Beras Rendang* (rice cooked at moderate heat), *bunga perindu*, and tosses them into the baby's bath while reciting verses. Afterward, the baby is carried by the traditional midwife and immediately bathed. Following the bath, the baby is dressed by the extended family, while the traditional midwife takes the remaining sugarcane from the tray and distributes it to the attending children. The remnants are wrapped using the tip of a banana leaf stem and left beside the piece of *buruak* cloth. Once completed, the baby is taken to the central room of the house.

Upon arriving home, the tradition continues with a simulated feeding of the baby. Simulated feeding is intended to teach the baby how to eat. The items prepared for this ritual include one fish, one egg, one glass of glutinous rice, one piece of chicken, one bowl of rice, and one coconut shell. The simulated feeding of the baby is performed by the traditional midwife and is done three times. First, the traditional midwife takes a small amount of rice and a small amount of chicken meat, then grinds them on the coconut shell. Afterward, the traditional midwife guides it around the baby's mouth. Second, the traditional midwife takes a small amount of rice and fish meat, grinds them on the coconut shell, and then guides it into the baby's mouth. Third, the traditional midwife takes a small amount of rice and an egg, grinds them on the coconut shell, and then directs it into the baby's mouth while saying, "*Nan indak nan ka dimintak nak nan lain jan dikomaan (Ask for something that is not there, but don't worry about the others)*" (R, Personal Communication, December 12, 2021).

After that, the coconut shell used earlier is thrown out of the house through the window. If the coconut shell falls upside down, it is believed that the baby, when grown up, will receive good fortune and lead a simple life. If the coconut shell falls right side up, it is believed that the baby, when grown up, will live a lavish life. Then, the remaining food from the simulated feeding of the baby is wrapped or taken home by the traditional

midwife (R, Personal Communication, October 09, 2021).

Following that, the “*babun*” is performed, which involves collecting three pieces of trash from different places, including household waste, market waste, and hall waste. Before “*babun*” begins, these three types of waste are placed in a special container designated for the “*babun*” ceremony. Then, the container is placed on a house post. Subsequently, the trash is burned simultaneously with the burning of frankincense. Afterward, the baby is guided through the “*babun*” smoke three times.

Next, the baby's hair is cut by three individuals from different ethnic groups. The hair cutting is done using scissors, and the hair is held using puluik-puluik fruits. The baby's hair cutting is divided into three sides: the right side, the left side, and the middle side, starting with the baby's father and followed by representatives from other ethnic groups in turn. After the baby's hair is cut, the *Mandi Ka Luak* tradition for the day is concluded. It is then followed by a communal meal where the dishes have been prepared by the baby's mother's family. This event serves as an expression of gratitude for the baby's birth.

2. The Meaning of the *Mandi Ka Luak* Tradition

Symbolic interpretative theory by Geertz becomes relevant in understanding the cultural aspects embedded in the *Mandi Ka Luak* tradition. Geertz (1973) expounds that culture is a symbolic system, and therefore, we need to understand, translate, and interpret the processes of that culture. In this case, the *Mandi Ka Luak* tradition is a part of the symbolic system of the Nagari Sungai Antuan community in West Sumatra. To grasp the true meaning of this tradition, a deep interpretation is necessary, allowing us to uncover the hidden meanings behind each symbol, action, and ritual performed in this tradition. Consequently, this research will unveil the profound meaning of the *Mandi Ka Luak* Tradition and how it influences the lives and culture of the community practicing it.

The meaning within a tradition can be observed through the symbols used by the community when performing that tradition. Some of the symbols that hold significance in the *Mandi Ka Luak* tradition in Nagari Sungai Antuan include: first, the use of a seven-colored thread bracelet. This bracelet is not just an ordinary one; it has its own believed benefits within the community. The seven-colored thread bracelet is believed to protect the baby from supernatural or unseen entities, as mentioned by AF (Personal Communication, December 15, 2021), who stated that the seven-colored bracelet serves to protect the baby from *jin* (satan) and other supernatural entities. Additionally, AR (Personal Communication, December 15, 2021) explained that aside from the seven-colored thread bracelet, *cokui*, *jangau*, and *kunik bolai* are also attached to it, serving as safeguards against *jin* or protecting the baby from them.

The seven-colored thread bracelet is crafted by the midwife, and it also includes *cokui*, *jangau*, and *kunik bolai*. The seven-colored thread bracelet is placed on the baby's left hand by the midwife before the procession with the baby begins. It can be concluded that the community of Nagari Sungai Antuan believes that the seven-colored thread bracelet serves as a protector for the baby against supernatural and unseen entities.

Secondly, the baby's hair cutting is also one of the conditions for the implementation of the *Mandi Ka Luak* tradition. The baby's hair cutting is performed by the baby's father and is continued by three different individuals from different ethnic groups in succession. The baby's hair cutting is not devoid of its inherent meaning. The purpose of cutting the baby's hair is to teach the baby to keep their hair neat and clean. Therefore, the implementation of the *Mandi Ka Luak* tradition is an appropriate time to teach the baby.

According to Islam, cutting the baby's hair is included in the Sunnah Muakkad, meaning it is strongly recommended or approaching obligatory. It is explained in a hadith that states, "A child is mortgaged with its Aqiqah. Slaughter for it on the seventh day, shave its head, and name it." (HR Ahmad 20722, At-Turmudzi 1605, and considered authentic by Al-Albani). Additionally, AF (Personal Communication, December 15, 2021) also mentioned that cutting the baby's hair is one of the conditions for implementing the *Mandi Ka Luak* tradition. This hair cutting is done by the baby's father and three individuals from different ethnic groups. Hair cutting serves to teach the baby the importance of maintaining neat and clean hair.

Thirdly, the pretend feeding of the baby involves feeding the baby with rice and other dishes, but only around the baby's mouth. In other words, the baby is only pretending to be fed. This pretend feeding of the baby is done by directing rice and dishes like eggs, fish, and meat that have been mashed towards the baby's mouth three times. This is done to teach the baby how to eat, and that eating should only be done three times a day: in the morning, afternoon, and evening. Providing dishes such as fish, eggs, chicken, and meat is a hope that the baby will be able to enjoy delicious food in the future. The leftover food from the pretend feeding of the baby is given to the midwife, as mentioned by AF (Personal Communication, December 15, 2021). Before pretending to feed the baby, a bowl of rice, a piece of fried chicken, a boiled egg, and if possible, a piece of beef are prepared. Feeding the baby teaches that they will eventually eat all of that. In other words, it teaches the baby to eat and pretend to eat. As we know, babies are not allowed to eat adult food like fried chicken, so this condition is still fulfilled. Providing dishes such as fish, eggs, chicken, and meat is a hope that the baby will be able to enjoy delicious food in the future. After the pretend feeding of the baby is completed, the leftover baby food is given to the midwife who assists in the implementation of the *Mandi Ka Luak* tradition for the baby (AF, Personal Communication, December 15, 2021).

Fourth, the coconut shell, specifically the upper part or head of the coconut, is used. This coconut shell is used to crush the rice and dishes during the pretend feeding of the baby. After the pretend feeding ritual, the coconut shell is thrown out of the house through the window. If the coconut shell falls in a closed position, the community believes that the baby will have sufficient sustenance in the future. However, if it falls in an open position, it is believed that the baby will have abundant sustenance and will never experience shortages. IS (Personal Communication, December 15, 2021) explained that once the baby has completed the pretend feeding ceremony, the coconut shell used to crush the rice is thrown out of the house through the window. If the coconut shell falls in an open position, the baby is expected to receive more sustenance to purchase food and enjoy an abundance of it. Conversely, if the coconut shell falls in a closed position, the baby is believed to receive just enough sustenance (IS, Personal Communication, December 15, 2021). Similarly, AF (Personal Communication, December 15, 2021) shared a similar statement, mentioning that the coconut shell used in the pretend feeding ceremony is thrown out of the house through the window. If the coconut shell falls in an open position, it is believed that the baby will have abundant sustenance, but if it falls in a closed position, the baby is thought to have just enough sustenance (AF, Personal Communication, December 15, 2021).

Fifth, a communal meal serves as the closing ceremony during the execution of the *Mandi Ka Luak* tradition on that day. This meal is held at the mother's house, and the dishes have been prepared in advance by the mother's family. The purpose of this communal meal is to express the family's gratitude for the safe birth of their child. As AF (Personal Communication, December 15, 2021) explained, after the baby is bathed, they

are taken to the living room, where the baby's grandmother and all the invited guests are gathered for the communal meal. This communal meal is a way to express gratitude for the baby's safe birth and the successful completion of the *Mandi Ka Luak* tradition (AF, Personal Communication, December 15, 2021).

3. The Function of the *Mandi Ka Luak* Tradition in Society

Functionalism theory views society as a complex system in which various elements and social institutions are interdependent, creating a balance (Wirawan, 2014, p. 42). Despite the potential for conflicts, functionalists believe that society develops mechanisms to manage and control these conflicts. They see society as a social system comprising interconnected parts, and changes in one part can affect other parts. Functionalists assume that each structure within the social system serves specific functions in relation to others, and if a structure fails to function, it naturally fades from the system. In an extreme interpretation, this theory posits that all events and structures within society have vital functions (Wirawan, 2014, p. 42).

Malinowski is a prominent figure in the structural functionalism theory. According to Malinowski, the focus lies on individuals as psychobiological entities within the societal context, particularly within the realm of "culture" or civilization (Malinowski, 1960). He asserts that individuals within a social group must fulfill minimum conditions for the group's survival. These minimum conditions include seven fundamental needs: nutrition, reproduction, physical comfort, security, recreation, mobility, and growth (Malinowski, 1960, p. 91). In this perspective, all activities of individuals in society are directed towards fulfilling these basic needs.

The *Mandi Ka Luak* tradition also serves functions and benefits that are still believed by the people of Nagari Sungai Antuan, which is why they continue to practice it to this day. Here are some of the functions of the *Mandi Ka Luak* tradition based on the explanations provided:

a) Fulfillment of the Needs for Safety and growth

The *Mandi Ka Luak* tradition also serves as a way to fulfill the "Safety" and "growth" needs of the child. It functions as *Maanyuk Pantang*, which can be understood as a process to eliminate taboos or negative traits from the child, such as ignorance, difficulty in socializing, and susceptibility to illness. As explained by AF (Personal Communication, December 15, 2021), this tradition acts as *Maanyuk Pantang*, meaning that children are not allowed to be taken outside for bathing or play before the *Mandi Ka Luak* tradition is performed. Once the child has undergone the *Mandi Ka Luak* tradition, they are permitted to go outside the house for activities like playing and bathing. During the implementation of this tradition, specific conditions are observed to request permission from the household's residents to ensure that there are no disturbances to the child while bathing outside (AF, Personal Communication, December 15, 2021).

In addition to removing taboos for babies, the *Mandi Ka Luak* tradition is also believed to have the power to eliminate taboos in individuals who have specific illnesses, which prevent them from seeing newborn babies. If they participate in the *Mandi Ka Luak* tradition, they will be freed from the taboos associated with their condition. As emphasized by AF (Personal Communication, December 15, 2021), *Mandi Ka Luak* is also beneficial for individuals who have been restricted from seeing newborns due to certain illnesses predicted by the traditional birth attendant. When they decide to attend the *Mandi Ka Luak* tradition of another baby, the taboos associated with their condition will be lifted, allowing them to see other newborns (AF, Personal Communication,

December 15, 2021).

From the perspective of fulfilling minimum needs according to Malinowski's functionalism, the functions fulfilled by the *Mandi Ka Luak* tradition are "safety" and "growth." First, this tradition plays a role in creating "security" by eliminating taboos or restrictions that exist within the baby, such as ignorance, difficulty in socializing, and susceptibility to illness. Through *Mandi Ka Luak*, these taboos are removed, allowing the baby to grow and develop in a safe environment, free from these hindrances. Second, this tradition also serves "growth" in the sense of removing taboos in individuals who have specific illnesses or restrictions related to seeing newborns. By participating in *Mandi Ka Luak*, these individuals can free themselves from the taboos associated with their condition, enabling them to grow and develop socially and culturally without the constraints of these taboos.

b) Fulfillment of the Needs for Relaxation and Social Bonding

Tradition of *Mandi Ka Luak* fosters connections among families, both close and distant, and also facilitates social bonding with friends. With the presence of the *Mandi Ka Luak* tradition as a celebration of a baby's birth, people from near and far come to attend the event as an expression of joy. Additionally, this tradition introduces individuals who may not have previously met, such as the gathering of the mother's family and the baby's family. As IS (Personal Communication, December 15, 2021) explained, the *Mandi Ka Luak* tradition involves inviting the baby's family and the mother's family, and it is also acceptable to invite other relatives to participate in the celebration. Furthermore, the mother is allowed to invite neighbors and members of the local community to her home. Consequently, this brings everyone together, fostering connections and rekindling relationships among relatives who may not have seen each other in a long time (IS, Personal Communication, December 15, 2021).

In terms of fulfilling minimum needs, the functions addressed in the paragraph above for the *Mandi Ka Luak* tradition are "recreation" and "togetherness." Firstly, this tradition provides a form of "recreation" because it allows the community to celebrate a baby's birth with joy and happiness. It is a moment that makes people feel relaxed and happy, reducing stress and offering social enjoyment through the celebration. Secondly, this tradition fulfills the function of "togetherness" by enabling individuals from various families and communities to come together, build relationships, and share happiness collectively. The *Mandi Ka Luak* event establishes strong social ties among close and distant families, as well as with neighbors and the local community, strengthening social bonds and supporting togetherness within the society.

c) Fulfillment of the Needs for cultural preservation

The *Mandi Ka Luak* tradition also serves as cultural heritage because it is part of the culture in Indonesia. This tradition has been passed down through generations in the Nagari Sungai Antuan community up to the present day. Therefore, if this tradition continues to be practiced, it will provide insights for future generations. As expressed by AR (Personal Communication, December 15, 2021), this *Mandi Ka Luak* tradition is an inheritance from our ancestors, passed down from generation to generation. However, nowadays, many people have abandoned the tradition, and some have modified the old tradition into a new one. Currently, only a few people still observe the *Mandi Ka Luak* tradition. Yet, it remains a cultural heritage from our ancestors (AR, Personal Communication, December 15, 2021).

The *Mandi Ka Luak* tradition serves as "cultural identity preservation" because it is an essential part of Minangkabau cultural heritage. Despite undergoing changes, there are

still efforts to preserve and safeguard it. By practicing this tradition, the community contributes to preserving their cultural identity, reminding the younger generation of their cultural roots, and preventing the tradition from disappearing.

Conclusion

The main findings of this research reveal that the *Mandi Ka Luak* tradition continues to be practiced by the Nagari Sungai Antuan community in West Sumatra because it plays a crucial role in fulfilling various basic needs of the community. This tradition meets the needs for safety and growth by eliminating prohibitions and taboos within the community. Furthermore, it also fulfills the needs for relaxation and social bonding by fostering connections among families and friends. Lastly, the *Mandi Ka Luak* tradition serves as cultural preservation, being a part of the ancestral heritage that is carefully guarded and preserved. Thus, this tradition remains relevant and plays a holistic role in meeting the community's needs.

This research has several limitations. Firstly, it is confined to one location, Nagari Sungai Antuan, so the findings may not be directly applicable to the broader Minangkabau community. Secondly, this research is descriptive in nature, not delving deeply into the psychological or social aspects related to this tradition. Therefore, further, more comprehensive research is needed to fully understand the role and significance of the *Mandi Ka Luak* tradition in the Minangkabau society.

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